THE Catechism OF THE Church of ENGLAND

Paraphrased.

Perlegi Libellum hunc cui Titulus, The Principles of Holy Christian Religion, or, The Catechism of the Church of *England* Paraphrased, *in quo nihil reperio quo minus cum utilitate publica jam denuo imprimatur.*

Robertus Pory, S. T. P. Reverendissimo in Christo Patri ac Domino, Dno Archiepiscopo *Cantuar.* Sacellanus Domesticus.

Maii 29. 1661.

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THE PRINCIPLES OF Holy Christian Religion:

OR

The Catechism of the Church of *England* Paraphrased;

The Objections against it answered;

With short Prayers for the Morning and Evening annexed.

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The Eleventh Edition.

Let us hold fast the profession of our faith without wavering. Heb. 10. 23.

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The PREFACE.

Touching the neceſſity of Catechizing: the authority, uſefulneſs, *and* general Heads of our Church-Catechiſm.

AS all tender-conſcienc'd men *do ſadly lament the manifold* Sects, Diviſions, *and various opinions in* Religion *amongſt us: ſo all* wiſe & prudent *perſons do withall conſider and obſerve the* cauſes *thereof; that ſuch diſorders and confuſions may be remedied & prevented.*

And the greateſt cauſe of ſo much giddineſs in the minds of men, why ſo many waver like a wave of the Sea, driven to and fro with every wind of Doctrine, and toſſed, *is for want of a good bottom or ſure foundation to ſtand upon: which conſiſts in being well* Catechiz'd, *or throughly inſtructed in the principles of the holy and true Religion.* Jam. 1. 6.

There is no want of Preaching *or* Hearing Sermons, *nor can this be the ſource and original of ſo much inconſtancy in Re-*

ligion, (it may be the cause of ignorance, *but not of* error) *since we see by experience that the most* fickle *and* giddy *people are commonly the most eager* hearers *of many Sermons and several Preachers: and what's the reason, but that such Sermons as men ordinarily hear, being not first well* Catechiz'd, *render their minds like a* Ship *without* ballast, *which cannot keep a steddy course, but tosses, rolls and tumbles, and is by every gust of wind overthrown?*

For Preaching *without* Catechizing *first, is, as if a man should go about to build a* House *without a* foundation, *which can prove no other but some* Castle in the air; *or, as if we should think to be* perfect men, *and never pass through the state of* infancy *&* youth, *or, as if* sucking infants *instead of* milk *should feed upon* strong flesh, *and this too often* raw, *and* indigested *also.*

1 Cor. 3. 2. Heb. 5. 12. 13.

Hence it comes to pass that there are so many, 1. *upon whom that Prophecy of* Isaiah *is fulfilled,* By hearing ye shall hear and not understand, and by seeing ye shall see and not perceive: *and that of* S. Paul *also,* ever learning, and never able to come to the knowledge of the Truth.

Mat. 13. 14

2 Tim. 3. 7.

Hence

Hence 2. *ſo many become* wiſe in their own conceits, *who really are but* fools *in the* knowledge *of ſaving* truth, *who* wax vain in their *imaginations*, & their fooliſh *hearts* are darkn'd, *through the glimmerings of conceited knowledge*; *who will take upon them to talk of this and that point of Religion, argue againſt ſuch and ſuch doctrines & practices of the Church*, Deſiring to be teachers of the Law, *and yet* underſtand nothing of what they ſay, or whereof they affirm. Pro. 26. 12. Rom. 1. 21, 22. 1 Tim. 1. 7.

Hence 3. *it is, that the Holy Word of God, which is in it ſelf, rightly underſtood, the* pure fountain *of truth is made by many* uncatechiſed, *unprincipled men, the very* ſink of errors, *being miſ-interpreted & miſ-applied to the maintenance of falſe opinions, and even* Doctrines of Devils.

Whereas undoubtedly, were there a ſure foundation laid in the true, and through underſtanding of the Principles of Chriſtianity; *there could not be poſſibly either ſo much ignorance & blindneſs beſotting the minds of men, ſo much giddineſs and wavering in Religion, or ſo much* abuſe *and* wreſting *of holy Scriptures to the ruine of ſouls: for holding faſt the* foundation, *the mind of man*, like a *houſe built* upon Mat. 7. 24.

on a rock, *stands firm against the shock of*
Eph. 4. 14. *every temptation, and is* not tossed to and fro with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

For the practice therefore of this duty of Catechizing, *we have many both* commands *and* examples *in holy Scripture: See, amongst many other,* Gen. 18. 19. Deut. 6. 6, 7. Psal. 34. 11. *and* Psal. 78. *from the* 1. *to the* 8. *verse,* Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. *The great* necessity *and* usefulness *of being well Catechized being thus apparent, and by all wise & knowing men considered, hath occasioned the penning and printing of several* Catechisms; *many of which though they may be good in themselves, and useful in their kind, yet none of them are to be rank'd with or to be esteemed of equal authority and usefulness with our* Church-Catechism; *because,*

1. *'Tis not of* private *but* publick *authority, and consequently to be preferred before all others, as much as the* Laws *and Statutes of a* National Council *before the conceptions and dictates of* private persons.

Eph. 4. 3. 2. *For the maintenance of* unity in the Faith,

Faith, 'tis necessary that there should be one common form of sound words, which all should hold fast, and stick close unto; that as we are all members of one Church, (or should be so at leastwise) so we should all stand upon one ground, be built upon one foundation, and steer our course towards the land of Promise in one and the same bottom. 2 Tim. 1. 3.

3. There is no other Catechism can be more exact and compleat, more beneficial and useful, than this of our Church: which will appear by considering the order and general heads thereof.

And first, to prevent the general Objection which is made both against this and all other Catechisms; 'tis confessed, That the holy Word of God, or the inspired writings of the Prophets and Apostles are the ground and foundation all holy and true Religion is built upon; Ephes. 2. 20. We are built upon the foundation of the Prophets and Apostles, &c. Sect. 3.

But because the holy Scriptures are both spacious and difficult, containing many things, some more, some less necessary to salvation, and both these intermixedly and diversly delivered, here and there dispersed in several books and chapters, and expressed

ſed both by way of command & counſel, *of* exhortation *and* admonition, *of* promiſe *and* threatning, *of* hiſtory *and* example, *under many* Metaphors, Types & Allegories, *which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed and reduced to their ſeveral heads, for the more clear underſtanding and firm memory thereof; therefore it ſeemed good to the wiſdom of the* antient Fathers *of the Church to reduce the pith, ſumme and marrow of all ſaving doctrine contain'd in the Scriptures under ſo many ſeveral ways of expreſſion, to four ſeveral heads,* viz. 1. The Apoſtles Creed, 2. the Ten Commandments, 3. the Lord's Prayer, 4. the doctrine of the Sacraments. *To one of which four general heads, all that the whole Book of God contains abſolutely neceſſary to Salvation is reducible.* For,

1. *All that we are bound to* believe, *in general and in the groſs, is ſumm'd up in twelve Articles by the Apoſtles or Apoſtolical men, and is commonly known by the name of the* Apoſtles Creed; *and that's* the object of our Faith, *and a little* breviary *or ſumme of the* Goſpel.

2. *All that we are bound to* practiſe *and* obey

obey *is injoined in the* Ten Commandments; *and that's the* Rule of our life, *and the* Epitome *of the* Law.

And these are the two parts of holy Religion, Faith *&* Obedience: Faith, *which the* Gospel *requires*; *and* Obedience *which the* Law *exacts: which* Obedience *is also called* Charity *or* Love; *for* Love is the fulfilling of the Law: *therefore* S. Paul *reduceth all Religion to* Faith *and* Love, Gal. 5. 6. 2 Tim. 1. 13. *Phil.* 2. 13.

But because we can neither believe *nor* do *any thing as we ought, without the Divine grace assisting us thereunto; therefore God hath ordain'd & commanded unto us the use of* Prayer *and of the* Sacraments, *as the means and conveyances of his graces into our souls, to enable us both to* believe *in him, and also to* love *and* obey *him in a manner holy and acceptable unto him.* *Rom.* 13, 10.

3. *Therefore the next general head of Catechism in the* Lord's Prayer, *as the summe, pattern & perfection of all Prayer and Devotion.*

4. *And the fourth and last head is, the Doctrine and use of the* Sacraments: *the ground and reason whereof is briefly this; All those things which concern the good of our* souls *are, according to the nature of*

the

the soul, spiritual, divine & invisible, *and so are not easily conceived by our frail understandings, which apprehend not but by organs of sense; therefore God hath been pleased mercifully to ordain certain outward* visible elements, *to signifie and seal his inward* invisible graces *unto our souls and to be pledges to assure us thereof: and these are* Baptism *&* the Lord's Supper.

And upon these four general heads all the several Questions in the Catechism besides do depend; either 1. *By way of Introduction, shewing when, by whom, after what manner, and by what means we became Christian; with the great benefits and general duties of Christianity, & our obligation hereunto by solemn* vow *&* promise *when we were* Baptized: *Or* 2. *for the connecting and joining of these generals together by a fit method for memory's sake: Or* 3. *for the more clear & full understanding of each of them; as will further appear in the several Questions and Answers ensuing.*

Open mine eyes *O Lord*, & enlighten my *mind*, that I may both see & *rightly* understand the *wonderous* things of thy *Law*, & carefully frame my heart & all *the actions of my life* thereafter, through *Jesus* Christ our Lord. *Amen.*

Thoſe Paſſages which are excepted againſt and anſwered in the Poſtſcript of the Paraphraſe are thus noted *.

Maſter.

WHat is your Name? *

Scholar.

N. or M.

Maſter.

Who gave you this Name? *

Scholar.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Maſter.

What did your Godfathers and Godmothers then for you? *

Scholar.

They did promiſe and bow three things in my name:

Firſt, that I ſhould forſake the Devil and all his works, the Pomps & Vanities of this wicked World, and all the ſinful luſts of the flesh.

Secondly,

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Master.

Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Scholar.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty maker of heaven and earth: And in Jesus Christ his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: was crucified, dead, and buried: He descended into hell: The third day He rose again from the dead: He ascended into heaven, & sitteth at the right hand of God the Father Almighty: From thence He shall come

come to judge the quick and the dead. I beleeve in the Holy Ghost: The holy Catholick Church: The Communion of Saints: the forgiveness of sins: The Resurrection of the body: and the life everlasting. Amen.

Master.

What dost thou chiefly learn in these Articles of thy Belief?

Scholar.

First, I learn to beleeve in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Master.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments; tell me how many there be?

Scholar.

Ten

Master.

Which be they?

Scholar.

THE same which God spake in the 20. Chapter of Exodus, saying, I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the house of Bondage.

I. Thou

j. Thou shalt have none other Gods but me.

Lord, have mercy upon us, and incline our hearts to keep this Law.

ij. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me: and shew mercy unto thousands in them that love me & keep my Commandments.

Lord, have mercy upon us, &c.

iij. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have mercy upon us, &c.

iv. Remember that thou keep holy the Sabbath day. Six days shalt thou labour & do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, & thy Son, & thy Daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: For in six

ſix days the Lord made Heaben and earth, the ſea and all that in them is, and reſted the ſebenth day: Wherefore the Lord bleſſed the Sabbath day and hallowed it.

Lord, have mercy upon us, &c.

b. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, &c.

bj. Thou ſhalt do no murther.

Lord, have mercy upon us, &c.

bij. Thou ſhalt not commit adultery.

Lord, have mercy upon us, &c.

biij. Thou ſhalt not ſteal.

Lord, have mercy upon us, &c.

ij. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Lord, have mercy upon us, &c.

j. Thou ſhalt not cobet thy neighbours houſe, thou ſhalt not cobet thy neighbours wife, nor his ſerbant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

Maſter.

What doſt thou chiefly learn by theſe Commandments?

Scholar.

I learn two things; My duty towards

God, and my duty towards my neighbour.

Master.

What is thy duty towards God?

Scholar.

My duty towards God is, To believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks, to put my whole * trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the days of my life.

Master.

What is thy duty towards thy Neighbour?

Scholar.

My duty towards my Neighbour is, To love him as my self, and to do to all men as I would they should do unto me: To love honour and succour my father and mother: To honour and obey the King and his Ministers: To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my

body

body in temperance, ſoberneſs, and chaſtity: Not to couet nor deſire, other mens goods: but to learn & labour truly to get my own liuing, & to do my duty in that ſtate of life vnto the which it ſhal pleaſe God to call me.

Maſter.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerue him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer.

Let me hear therefore if thou canſt ſay the Lords prayer.

Scholar.

OUr Father which art in Heauen, Hallowed be thy Name: Thy Kingdom come: Thy will be done in earth as it is in Heauen: Giue us this day our daily bread: And forgiue us our treſpaſſes as we forgiue them that treſpaſs againſt us: and lead us not into temptation, but deliuer us from euil. For thine is the Kingdom, the Power, and the Glory, for euer and euer, Amen.

Maſter.

What deſireſt thou of God in this prayer?

Scholar.

I deſire my Lord God, our heauenly Father, who is the giuer of all goodneſs, to ſend

his Grace unto me and to all people, that we may worſhip him, ſerve him and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies: and that he will be merciful unto us, and forgive us our ſins: and that it will pleaſe him to ſave and defend us from all dangers ghoſtly and bodily: and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: and therefore I ſay, Amen, So be it.

Maſter.

How many Sacraments hath Chriſt ordained in his Church?

Scholar.

Two only, as generally neceſſary to ſal-
* bation; that is to ſay, Baptiſm, and the Supper of the Lord.

Maſter.

What meaneſt thou by this word Sacrament?

Scholar.

I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a mean
whereby

whereby we receiue the ſame, and as a pledge to aſſure us thereof.

Maſter.

How many parts be there in a Sacrament?

Scholar.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Maſter.

What is the outward viſible ſign or forme in Baptiſm?

Scholar.

Water, wherein the perſon baptized is dipped or ſprinked with it, In the name of the Father, & of the Son, & of the holy Ghoſt.

Maſter.

What is the inward and ſpiritual grace?

Scholar.

A death unto ſin, and a new birth unto righteouſnes: For being by nature borne in ſin, and the children of wrath, we are hereby made the children of grace.

Maſter.

What is required of perſons to be baptized?

Scholar.

Repentance whereby they forſake ſin; and Faith, whereby they ſtedfaſtly beliebe the Promiſes of God made to them in that Sacrament.

Master.

Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Scholar.

* Yes they do perform them by their sureties, who promise and bow them both in their names; which when they come to age, themselves are bound to perform.

Master.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Master.

What is the outward part or sign in the Lords Supper.

Scholar.

Bread and Wine, which the Lord hath commanded to be received.

Master.

What is the inward part or thing signified?

Scholar.

The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

Master

Maſter.

What are the benefits whereof we are partakers thereby.

Scholar.

The ſtrengthening and refreſhing of our Soules by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Maſter.

What is required of them that come to the Lords Supper?

Scholar.

To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; whether they have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechiſm.

This little Piece having been formerly communicated to the late Reverend Dr *Hammond* for his Judgement of it, received from him an ample Commendation as a thing of worth and use.

R. Royston.

THE PRINCIPLES OF Holy Christian Religion:

OR,

The Catechism of the Church of *England* Paraphrased.

The Introduction.

1. *Quest.*

BEcause your *Name* is the badge and cognizance of that Holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your Name? *

Answ.

N. N.

2. *Quest.*

And since together with your *Name* you received Christianity, 'tis therefore secondly askt,

Who gave you this Name? *

Answ.

* My Godfathers & Godmothers in my Baptism, wherein I was made a *Christian*, and therefore it is called my *Christian name*. Rom 6.3.

3. *Quest.*

3. *Queſt.*

What happineſs or benefit is it unto you to be baptized and become Chriſtian?

Anſw:

I am thereby made, 1. A member of Chriſt, 2. A Child of God, 3. An * inheritor of the Kingdom of Heaven: or more fully thus;

Pſal. 51. 5. Eph. 2. 3. Rom. 5. 12 John 3. 5: 1 Cor. 12. 13. Act. 22. 16 Gal. 3. 26, 27. Tit. 3. 5, 6, 7. Rom. 8. 17

Whereas I was *born in ſin*, and am by nature the *child of wrath*, and heir of *Death* and *Hell*; by being *born again of water* and of the *Holy Ghoſt* in baptiſm I am not only, 1. ingraffed into *Chriſt*'s Myſtical body, the *Church*; but am alſo 2. reconciled unto *God* through *Chriſt*, and made his child by *Adoption* and *Grace*; and not only a *child*, but alſo 3. an *Heir*, even an *Heir of God*, and *joint-heir* with *Chriſt* of the Kingdom of Heaven.

4. *Queſt.*

Are theſe great Bleſſings conferr'd upon you through Baptiſm abſolutely, or upon condition only?

Anſw.

Mat. 28. 19, 20. Mark. 16. 16. Act. 2. 38.

Upon condition, that I do obſerve and keep that promiſe and vow which was made in my name, being baptized.

5. *Queſt.*

5. Quest.

What did your Godfathers and Godmothers then promise and vow for you?

Answ.

They did promise and vow three things in my name: 1. That I should forsake the Devil and all his works, the pomps & vanities of this wicked world, and all the sinful lusts of the flesh. 2. That I should believe all the Articles of the Christian faith. 3. That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

6. Quest.

Dost not thou think that thou art bound both to believe and to do what they have promised for thee?

Answ.

Yes verily, I do believe it to be my bounden duty: and by Gods help I will perform the same. And I heartily thank our Heavenly Father, who through Baptism hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same to my lifes end:

carefully

carefully obſerving this vow of my baptiſm, which is the general duty of every Chriſtian.

7. Queſt.

What is the meaning of the firſt part of your Chriſtian duty, or vow in Baptiſm?

Anſw.

Eph. 6. 10. &c. 1 Tim. 1. 18, 19 and 6. 12. Joh. 8. 34. By promiſing to *forſake the Devil and all, &c.* I do oblige my ſelf to reſiſt, and manfully to *fight* under the *banner of Chriſt* againſt all temptations, whether ariſing from the *Devil*, the *World* or the *Fleſh*, and not ſuffer my ſelf to be *vanquiſhed* by them, and be led *captive* to the *ſervice of ſin.*

Luke 1. 74, 75. And this is that which is alſo called *Repentance from dead works*, *Heb.* 6. 1. where, 'tis remembred as the firſt of *the principles* of the *doctrines of Chriſt*, becauſe I muſt forſake the ſervice of ſin, and all temptations leading thereunto, before I can truly ſerve God, or receive any benefit by the means of Grace.

O God which art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice

ſervice is perfect freedom; defend me thy humble ſervant in all aſſaults of my ghoſtly Enemies, the World, the Fleſh, and the Devil: that I ſurely truſting in thy defence, may not fear the power of any ſuch adverſaries, through the might of Jeſus *Chriſt our Lord.*

CHAP. I.

Of the Creed.

Queſt.

WHat is the ſecond part of that promiſe you made when you were baptized?

Anſw.

To believe all the Articles of the Chriſtian Faith: that is, all thoſe chief heads of Doctrine which Chriſt commanded and and taught, as alſo what himſelf did for our example, and ſuffered for our Salvation. Heb. 6. 1. Acts. 1. 1.

Queſt.

What is the ſumme of them?

Anſw.

The Apoſtles Creed.

Queſt.

What mean you by a *Creed?*

Anſw.

Answ.

A Creed is as much as a *Belief:* And it is a brief Summary of all the chief heads of *Religion*, which we are bound to believe as necessary to everlasting Salvation.

Quest.

Why do you call it the *Apostles Creed.*

Answ.

Because 1. it contains the summe of that doctrine which the *Apostles* preached. 2. It was compiled either by the *Apostles* themselves, or *Apostolical* men: and it consists also of 12 *Articles* according to the number of the 12 *Apostles.*

Quest.

Rehearse the Articles of your Belief distinctly.

Answ.

1. I believe in God the Father, Almighty, Maker of Heaven and Earth.

2. And in Jesus Christ his only Son our Lord.

3. Which was conceived by the Holy Ghost, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was

was crucified, dead and buried:

5. He deſcended into hell, the third day he aroſe again from the dead;

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty:

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt:

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveneſs of ſins,

11. The Reſurrection of the body,

18. And the life everlaſting. Amen.

Queſt.

What do you chiefly learn to believe in theſe Articles?

Anſw.

Hence I learn to believe in that only true God, who being one in *eſſence*, is three in *ſubſiſtence*. Mat.12.21 1 Joh. 5.7

1. God the Father, who hath made me and all the world: Mal.2. 10. 1 Cor.8.6.

2. God the Son, who hath redeemed me and all mankind: * 1 Tim.2. 5,6. Rev. 5.9. *

3. God the Holy Ghoſt, who hath ſanctified me and all the elect people of God. Which divides this *Creed* into Eph.4.30. Rom. 15. 16.

three

three general parts, according to the number of *theſe three perſons* of the *Godhead*.

Queſt.

What does the *firſt* general part of your Creed concern?

Anſw.

Artic. 1. Gen.1.1. Col.1.16. Heb.11.3. Pſal.36.5, 6. Mat.6.26. and 10.29. 30.

God the Father, who by his *Almightineſs* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein; and by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſumme and meaning of the firſt Article.

Queſt.

What uſe are you to make of this?

Anſw.

Mal.1.6. Dan.5.23. Rev.4.11. & 5.12.13. Deut.32. 18. Acts 17. 24,25,26. 27,28. Deut.10. 12,13,14.

That I am therefore bound to ſerve and worſhip him, and obey his Laws, as being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I *have* in the world.

Queſt.

What does the *ſecond* general part of your Creed concern?

Anſw.

Gal.3.13. Luke 1. 68,69,74.

God the Son, and the *Redemption* of mankind by him from ſin and death.

Queſt.

Quest.

By what *names* and *titles* is he known?

Answ.

He is first called *Jesus*, which signifies *Salvation.* 2. *Christ*, which signifies *Anointed*, and denotes his threefold office of *King*, *Priest*, and *Prophet.* 3. *The only Son of God*, *viz.* by eternal generation. 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the sole *power* over us. *Artic.* 2. Mat.1 21. Act.10.38. Rev.1.5. Heb.6.20. & 12.24. Act.3.22, 23. Luk.1.32. Joh 8.56, 57,58. 1 Cor.6.20 Mat.28.18 1 Cor.8.6.

Quest.

What do you believe that he *did* and *suffered* to redeem you?

Answ.

I do *believe* that he came down from Heaven, and was by the power of the *Holy Ghost* after a wonderful manner *conceived* and made *Man* in the sanctified womb of the blessed *Virgin Mary*; that he was *born* of her; that he *lived* a most holy life, and by his *Doctrine* and *Example* guided and directed us in the way to Heaven. *Artic.* 3. Joh.16.28 Luk.1.31, 35. & 2.7. Gal 4.4. Joh 8 46. Tit.2.11, 12.

That he *suffered* for our sins many grievous and bitter things *under Pontius Pilate* the Governor of *Judea*; that he was by his command *crucified*, or the several parts of his *body* were stretched *Artic.* 4. 1 Per.2.21. and 3 18. and 4 1. Mat.27.26

out upon the Cross as upon a rack, and nailed thereunto, to his unspeakable torment, until through the violence of his pangs he gave up the Ghost; and being *dead* was also *buried*, to manifest the reallity and truth of his death.

Mat. 27. 50, 60
Phil. 2. 8.
1 Cor. 15. 3, 4.

That *he descended into hell*, vanquishing both the first and second death, and *him* who had the power of death, that is, the Devil, & all the spirits & powers of darkness. That *he rose again the third day*, thereby declaring his victory over death, and over all our ghostly enemies.

Artic. 5.
Eph. 4 9, 10.
Col. 2. 15.
Heb. 2. 14.
Rev. 1. 18. & 20. 14.
Psal. 16. 16

That having accomplished the great Work of our Redemption, he again *ascended into Heaven*, from whence he came down: that he *sitteth at the right hand of God*, reigneth as *King* over all, and intercedes for all them that call upon God in his name.

Artic. 6.
Act. 10. 40 and 5. 30.
Rom. 14. 9.
Col. 1. 18.
Luk. 24. 51
Act. 1. 9.
Eph. 4. 8. &c.

And that *he shall come again at the last day to judge the quick & the dead*, & render to all *men* according to their *works*.

Heb. 6. 20.
Mar. 16. 19
Cor. 3. 1.
Phil. 2. 9. &c.
Rom. 8. 34.

Quest.

What use are you to make of this second part of your Creed?

Artic. 7.
Mat. 25. 31 &c.
1 Thes. 4. 16, 17.

Answ.

That I therefore put my trust only in

2 Tim. 4. 1. Rev. 1. 7. Psal. 62. 12. Mat. 16. 27. Rom. 2. 6. Rev. 22. 22.

the

he *mercies* of God through the *merits* Psal.2.12.
of Christ for whatever concerns the and 34.8.
good either of body or soul. That I re- and 44.6.
ent me truly of all my *sins*, wch were Rom.8.32.
he cause of my *Saviours sufferings*. That Acts 2.38.
I obey his *doctrine*, and follow his *Ex-* and 3.19.
mple, as the *way to heaven*. That I *seek* Mat.4.17.
those things wch are above, where Christ Tit.2.14.
sitteth on the right hand of God; and by 1 Cor.15.3
perseverance in all *good works*, wait for Mat.11.29
the coming of my Lord to Judgment. Joh.15.10
1 Pet 2.21
Col.3.1.
Luke 21.
34, &c.

Quest.

What does the *third* general part of Tit.2.11,
our Creed concern? 12,13.
Mat.24.
42 &c.

Answ.

God the Holy Ghost, and his *sanctifi-* *Artic.8.*
cation of me and of all God's people, Ro.15.16.
by his Gifts and Graces, to the sacred 2 The.2.13
service of God, and of our Saviour *Je-* 1 Cor.12.
sus Christ. 4,7.&c.
Gal.5.22,
&c.

Quest.

In whom is this work of *sanctifica-*
tion wrought?

Answ.

In all the faithful and elect people of *Artic.9.*
God, called *the Holy Catholick Church*: 1 Tim.3.15
Holy, because sanctified by the Holy Heb.2.12.
Ghost; and *Catholick*, that is universal, Eph.5.27.

Psal.2.8. Mat.28. ult.

diffused and spread over the face of the whole earth.

Quest.

How is this Sanctification wrought by the Holy Ghost upon the *Church* or people of Christ?

Answ.

It is begun in this life by the *Communion of Saints* and *remission of sins*; and it shall be perfected hereafter at the *Resurrection of the body*, in *life everlasting*.

Quest.

What do you mean by the *Communion of Saints?*

Answ.

I do profess to believe, that all true members of Christ's *Holy Catholick Church*, by the secret impressions of the *Holy Ghost* have both *union* and *communion* with *Christ*, who is our *head*, by *Faith*, and also one with another, the *members* of *Christ*, by *Charity*.

Joh. 17. 21. Eph. 4. 13. and 6. 38. Phil. 1. 27. and 2. 4. Rom. 16. 16, 17. 1 Joh. 1. 3. 1 Pet. 1. 22

Quest.

What do you mean by *remission of sins?*

Answ.

I do believe that there is both for me, and for all other good Christians pardon

Artic. 10. Act. 2. 38. and 13. 38

pardon and forgiveness of all our sins to be obtained by the *merciet of God*, through the *merits* of *Christ* our Saviour; we sincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto required. Joh. 20. 23 Mar. 16. 16 Joh. 3. 16. 2 Cor. 5. 21 1 John 1. 7. &c.

Quest.

What do you mean by the *Resurrection of the body?*

Answ.

I do believe that this *body* of mine, and the *bodies* of all men, though they be dissolved by death into dust & ashes, yet shall be again *raised* out of the dust of death, and rejoined to our immortal *souls*, that so we may recieve according to our deeds done in the *body*, whether they be *good* or whether they be *evil*. *Artic.* 11. 1 Cor. 15. 29, &c. John 5. 29 and 6. 39. & 11. 24, 25. Mat. 25. 1. & 14. &c.

Quest.

What do you mean by *Life Everlasting*.

Answ.

I do believe that when we shall be raised up at the last day, we shall never die any more, but *live* for ever, either in *endless joys*, if we have done well, or in *endless torments*, if our deeds have been evil. *Artic* 12. 1 The. 4. 17 Rev. 21. 4. John 5. 29 Mat. 25. 46

Quest.

What use are you to make of th
part of your Creed?

Answ.

Eph.4.30. 1 The.5.19 That I do not *grieve Gods holy Sp*
rit by my sins, nor hinder his work
Sanctification upon my soul, by resistin
his *good motions* and incitements to ho
liness of life. That I continue a faithf
and true *member* of Christ's mystic
Heb.10. 24, 25. Gal.5.6. 1 Cor.13. body, the *Church*, both by a true an
lively *faith* in *Christ*, & an universal u
feigned *charity* towards all *Christian*
13. That I trust not in my own *righteou*
1 Joh.3.23. Col.3.14. 15. *ness*, but rely on the *merits* of *Christ* o
ly for the pardon of my sins, truly *repen*
ing of all my misdoings, and for ev
abjuring and forsaking the same; deny
Tit.2.11. &c. ing *ungodliness* and *worldly lusts*; an
living soberly, righteously and godly in th
present world, as looking for the *Resu*
Phil.3.20. *rection* of the dead, and the *life* of th
world to come.

Quest.

Why do you conclude with *Amen*

Answ.

I do hereby acknowledge and ratif
with my stedfast belief the undoubte
truth and *certainty* of this *Creed* in ge
nera

neral, and of every *Article* thereof in particular, ſecretly wiſhing, and humbly *praying*, that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*, *to whom be glory for ever. Amen.*

I *Believe, Lord, help my unbelief; and evermore preſerve thy ſervant in the unity of the true faith. Grant me with the heart to believe unto righteouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my Soul, through* Jeſus *Chriſt our Lord.* Amen.

CHAP. II.

Of the Commandments.

Queſt.

WHat is the *third* part of your vow in *Baptiſm?*

Anſw.

To keep God's Holy Will and Commandments, and to walk in the ſame all Luk. 1. 75.

the days of my life: and it is but just and reasonable that I should do what *God* hath *commanded* me in this life, if I will obtain what he hath *promised* me in the life to come: *If thou wilt enter into life, keep the Commandments.*

Luke 10. 25,26. Rev.22.14 Mat.19.17

Quest.

What are these *Commandments* God hath *enjoined*, and you have *promised* to observe and keep?

Answ.

The same which God spake in the 20. Chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage: Which is the Preface, shewing *God's right* to *command*, and *our obligation* to *obey*.

Lev.18.4. Psal.105. 45. Deu.27.9, 10. 1 Joh.2.4, 5.

Quest.

Are the *Commandments* of God under the Gospel *the same* they were under the Law?

Answ.

They are the same for *substance*, for *God* is the same *God* for *ever*, and changeth not: they differ only in *ceremonies*, and the *manner* of dispensation.

Mat.5,17, 18,19. Luk.16.17 Jam.2,8.

Quest.

In what particular respects do they differ?

Answ.

Answ.

Under the *Law* the *commands* of *God* were more clogg'd with *Ceremonies*, more *dark* and *obscure*, and not so fully understood as to the spiritual sence and meaning of them. But as *Christ* under the *Gospel* hath delivered them,

Col. 2. 16, 17. Ex. 34. 33. 2 Cor. 3. 13 14, 15, 16.

1. They are freed from the burthen of manifold *ceremonial rites*, which were *figurative* and *typical*.

Mar. 11. 29 and 23. 4. Act. 15. 10 Heb. 9. 10.

2. They are more *clear*, perspicuous and intelligible; and this not so much in the *letter* as in the *spirit* and life of the *Law*, as it reacheth to the very *heart* and the thoughts and desires thereof.

Mat. 5. 21, 22, 27, 28. Joh. 6. 63. Rom. 7. 6. Heb. 4. 12. 2 Cor. 1. 2. and 6. 18. and 7. 1.

3. The promises under the *Gospel* to those that shall be obedient to God's commands are *greater* and more full, or at least more *clear*, than under the *Law*.

Heb. 11. 40 and 8 6. 1 Tim. 4. 8. Heb. 4. 8, 9

4. More grace is communicated to us *Christians* under the *Gospel* for the observation of God's commands than was given to the *Jews* under the *Law*.

Jer. 31. 31. and Heb. 8 Joel 2. 28. & Acts 2. John 1. 16, 17. Jam. 4. 6.

Quest.

How many commandments are there?

Answ.

The words *God* himself delivered on Mount

Deut.5.22. Mount *Sinai* conſiſt of Ten *Command-*
Mat.22.40 *ments:* and the Text ſaith, *he added no*
Rom.13.9, *more*; becauſe all that is through the
10. whole word of God enjoined beſides, may in ſome reſpects or other be reduced to one of theſe *ten words* of commandment.

Queſt.

What general rules are to be obſerved to underſtand the full meaning of each Commandment?

Anſw.

Two moſt eſpecially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*; and where any ſin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *ſins forbidden*, the *means* conducing thereunto are commanded and forbidden alſo.

Queſt.

What is the firſt of theſe Ten Commandments?

Anſw.

Thou ſhalt have none other Gods before me.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Answ.

1. I am herein *commanded* to *acknowledge* the God of *Israel* for the *only true God*, and accordingly to *serve* and *worship* him as God, *viz.* To *believe* in him, to put my whole *trust* in him, to *fear* him, and to *love* him above all; and to express my inward *faith*, *hope* and love towards him by the reverent performance of all *external acts* of divine worship commanded by him, and most especially by my daily *prayers* unto him, and *praises* of him. Prov.3.6. 1 Chr.28.9 Deu.6.13, 14.& 10. 12, 20. Mat.4.10. Deu.6.4,5. Joh.14.15, Rom.10. 13. Psal.32.6. & 50, ult.

2. I am forbidden to acknowledge any other *god* besides *him*, or to *pay* any such divine worship to any other, neither yet to prefer the love & service of any creature before the love & service of my *Creator*, who is *God* blessed for ever. Deu.6.14. Mat.6.24. Rom.1.25. Rev.22.9.

Quest.

What is the second Commandment?

Answ.

Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in the Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy

God

God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandments.

Quest.

What is herein commanded, and what forbidden you?

Answ.

Ex 34.11. Deu.4.2. & 12.32. Mat.28. 20. Psal.95.6. & 132.7. Rom.12.1. 1Cor.6.20

1. I am herein commanded to worship this only true God after an *holy* and *true manner*, that is, after such a manner as *himself* hath *prescribed* in *his holy Word:* and that I do it not only *inwardly*, in spirit & in truth, but also *outwardly*, with all lowly, humble and reverent prostration of *body* before *him*.

Lev.19.4. & 26.1. 1 Cor.10. 14. Ezc.14.4. 2Cor.10.5 Rom.2.22.

2. I am forbidden to worship the *true God* after a *false manner*; not to worship him by an *Idol*, nor by an *Image*, neither yet according to the *fond Imaginations* of mine own heart: and that as I must avoid *Idolatry* and all false worship, on the one hand; so I must also take heed of *Sacriledge*, which is to rob God of the maintenance of his true worthip, on the other side.

And the reason of this *Law* is given, because

because *God* is so *jealous* of his *worship* and *glory*, lest we should give it unto any other, or to our selves, that he will severely punish all such as deprave his worship, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey and serve him according to his Will, as being his *friends* and promoters of his interest.

Deu. 4.24. and 5.9. and 6.15. 2 Cor. 11.2 Isa. 42.8. and 48.11. Exo 34 7. Deu 5.10. Dan. 9 4. John 15. 14.15.

Quest.

What is the third Commandment?

Answ.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am herein commanded to propose to my self the *honour* of God's holy *Name* in all my actions both *divine* and *moral*: and to have a separate and distinct respect for all such *things* and *persons* as have the *name of God* called upon them, or more immediately relate to his service.

1 Cor. 10. 31. Psal. 93.5. Eze. 22.8. Psal. 105. 15. Luk. 10.16 Eze. 44.13

2. I

Lev.18.21 and 19.12. and 21.6. and 22.2. Mat.23 16 20, 22. Hos. 10 4. Lev.24.14 Jam.3.9. 2 Tim.2. 19. Psal. 5.7. Heb.12.28 Pro.13.13. Isa.62.2. 1 Cor.11. 22, &c.

2. I am herein forbidden all rash, unadvised, wilful *profanation* of *God*'s ever-blessed *Name*, by *oaths*, *perjuries*, *execrations*, *cursings* of the *creatures*, of my *neighbours*, or of my *self*: not to use the *Name* of *God slightly*, *idlely*, *foolishly* and *vainly*, much less to cover any deceits, falshoods, or what is in any *respect unlawful* or *sinful*; not *unadvisedly* or *irreverently* to intermeddle with *God*'s *holy Word*, *Sacraments*, or any parts of his *holy worships* neither yet to *slight*, *undervalue* or *despise* either *things* or *persons* wherein and whereby *God* is *honoured*, and whereupon his holy *Name* is called.

Zac.5.3,4. Deut.28. 58,59. Heb.12. 28,29.

And the reason is given, because God will never *excuse* such *irreligious profanations* of his *Majesty*, but will assuredly punish all offenders in this kind.

Quest.

What is the fourth Commandment?

Answ.

Remember that thou keep holy the Sabbath day: six days shalt thou labour and do all thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and

nd thy maid-servant, thy cattel, and
he stranger that is within thy gates:
or in six days the Lord made heaven
nd earth, the sea, and all that in them
s, and rested the seventh day; where-
ore the Lord blessed the seventh day,
nd hallowed it.

Quest.

What is herein commanded, and
hat forbidden?

Answ.

1. I am *commanded* in *general* to de- Col. 2. 16, 17.
icate every day of my life a *spiritual* 1 Pet. 2. 5.
abbath unto God, that is, a rest from Heb. 4. 10.
n, and vacancy to his service: and in Ex. 31. 15. and 35. 2.
rticular, that I devote every *seventh* Luk. 23. 56
ay, or *one day* in *seven*, to the publick Heb. 10. 25
nd solemn worship of God with the
st of his Church and people.

2. I am forbidden on this day, either Ex. 31. 14. and 34. 21
y self to do, or suffer any I have com- Jerem. 17.
and over to do, any *servile work*: but 21, &c.
hat is of *necessity* or *charity*, that so I Deu. 5. 14.
ay the better attend the service of Mat. 12. 10
od both publick and private. 11, 12, 13.

And the reason is given, because the Gen. 2. 2, 3.
ord, after six days labour in the work Ex. 31. 17.
the *Creation*, rested on the *seventh*; Heb. 4. 4.
lled therefore the *Sabbath*, which sig-
nifies

Mat.28.1. Joh.20.19 Rev.1.10. nifies *rest*: the commemoration where- of we *Christians* observe on the *first day* of the week, which is *Sunday*, because our *blessed Lord* arose on that day from death to life, and perfected thereby the the great work of our *Redemption*.

Quest.

What is the fifth Commandment?

Answ.

Honour thy father and thy mother; that thy days may be long in the Land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden?

Answ.

Rom.13.7. Lev.19.32 Pro.11.29. and 30.17. Eph.6,1. Col.3.20. Tit.3.1. Pro.24.21. Mat.22. 17,&c. 1 Pet.2.13, 14,15,16, 17,18. Heb.13.17 1. I am commanded in *general* to give *honour* to whom *honour* is due, and to have *respect* to all my *Superiours*, whether in *age*, *quality*, or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just and lawful domestick commands; to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custom* and *honour*; to obey also all *civil Masters*, and all my *Spiritual Governours*, *Pastors* and *Teachers*, according to their several respective interests and authority over me.

2. I

2. I am herein forbidden all *diſreſpectfulneſs* to my ſuperiors; all *diſobedience* to the commands, and contempt of the perſons of my *Parents*, and of all *higher Powers*; all *murmurings* and *repinings* againſt ſuch as are in *Authority* over me, whether *Civil* or *Eccleſiaſtical*. Ecc. 10. 20. Pro. 30. 17. Rom. 13. 2, 3. 1 Pet. 2. 18.

And this is *the firſt Commandment with promiſe*: For that all peace and ſecurity depends upon this, that every one do his duty in all his relations unto others. Eph. 6. 2. 1 Tim. 2. 2.

Queſt.

What is the ſixth Commandment?

Anſw.

Thou ſhalt do no murther. Mat. 22. 39 Eph. 5. 29. Gen. 9. 5. Ro. 12. 18. Heb. 12. 14 Ro. 12. 14. & 13. 9, 10. 1 Pet. 1. 22. 1 Joh. 3. 11 & 4. 7, 8. Mat. 5. 43, 44. Luke. 6. 32, &c.

Queſt.

What is commanded, and forbiden herein?

Anſw.

1. I am herein commanded to uſe all means for the preſervation both of my *own life*, and the *lives* of *others* alſo: and to this end to live *peaceably* and *charitably*, and to love *all men*; even my very *enemies*.

2. I am forbidden not only to avoid all manner of *murther* and *blood-ſhed*, whether directly or indirectly; but alſo Gen. 9. 6. Pſal. 55. 23 Eph. 9. 31. Col. 3 8. Lev. 19. 17

Ro.13.13. 1 The.5.15 1 Pet.3.1. Mat.5.21, 22.

all *anger, wrath, hatred, variance, strife, contention, revenge,* and *reviling* of others, though I be provoked thereunto.

Quest.

What is the seventh Commandment?

Answ.

1 Cor.6.13 &c. 1 Thes.4.3, 4,5. & 5.6,8. 1 Pet.5.13. and 4.7. Deu.5.18. 1 Cor.10.8 Gal.5.19. Eph 3.5. Col.3 5. 2 Cor.7.2. Mat.5.27, 28. Gal.5.24. Ro.13.13. Luk.21.34 1 Cor.5.9, 11. 1 Pet.3.2,3 & 4.3. Job.31.1. Isa.3.16, &c. 2 Pet.2.14. Col.3.8. Eph.5.3.

Thou shalt not commit Adultery.

Quest.

What is commanded, and what forbidden herein?

Answ.

1. I am herein commanded to be *chast, sober,* and *temperate,* that both my *soul* and *body* may be *preserved* the pure, spotless and immaculate *members* of *Christ,* and *temples* of the *Holy Ghost.*

2. I am forbidden *adultery, fornication,* and all kind of *corporal uncleanness,* together with all kind of *unclean thoughts* and *desires, words* and *behaviour,* and all provocations thereunto, *viz.* all *riot* and *excess, surfeiting, gluttony,* and *drunkenness,* all wanton and loose *company,* light *attire,* wandring *eyes,* and filthy *communication.*

Quest.

What is the eighth Commandment?

Answ.

Eph.5.4.

Thou shalt not steal.

Quest.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be deprived of what rightly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not deprived of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*. And in caſe of any wrong done by me, I am hereby enjoined to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*.

Iſa. 56.1. & 33.15. pſal. 15.2. Pro. 3.3. & ver. 7. 26. Pſal. 82.3. Ecc. 4.1. & 34.21,22. Mat. 5.42. Lev. 5.4,5. & 24.21. Rom. 13.7. Luke 19.8 Dan. 4.27. Lev. 25. 14,17.

2. I am forbidden all *oppreſſion* and *extortion*, *ſtealth*, *cozenage*, *circumvention*, denial of an *alms* to the poor: and in a word, all ways and means whereby either publickly or privately, by *force* or by *fraud*, I may *acquire* or *detain* from *any* what either by the *rule* of *righteouſneſs* or *charity* belongs unto them.

Eze 22.12 Lev. 19. 11,13. 1 Theſ 4.6. Luk. 6.30. Rom. 13.8. Tob 4.7, 8,9.

Queſt.

What is the ninth Commandment?

Anſw.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

Psal.15.2. Luk.8.16. Eph.4.25. Pro.22.1. Eccl.7.1. Rom.13.9, 10. James 3.1. 10.

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good name* and esteem of my *neighbour*, and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery*, I may.

Col.1.6. Lev.19. 11,16. Tit.3.2. Jam.4.11. Rev.22.15 Pro.10.18 Psal.110.5 1Pet.3.9, 10.

2. I am forbidden all *false* and *evil* speaking, *lying* and *slandering*, *railing*, and *reviling*, rath *censuring* and *condemning* others: and to this end I am forbidden *all tale-bearing*, and much *medling* and *talking* of other mens lives and manners, wherein by some respective duty I am not concerned.

Quest.

Mat.7.1. Pro.11.13. & 18.8. Eccl.19.6, 7,&c.&21. 25,26. & 20 25. Jam.1.19.

What is the tenth Commandment?

Answ.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbours.

Quest.

What is commanded, and what forbidden you herein? *Answ.*

Anſw.

1. I am commanded to be *content* with my preſent ſtate and condition, whatever it be, and in order hereunto to be *diligent* and induſtrious in the duties of my calling, both for my own ſupport and the relief of others. Phil 4.11. 1 Tim 6.6, 8. Heb. 13.5. Eph. 4.28. 2 Theſ. 3.8, &c. Pro. 10.4. & 13.4. & 21.5.

2. I am herein forbidden not only not to wrong my *neighbour* in *body*, *goods* or *good name*, but not ſo much alſo as to *covet* or deſire it: neither in relation to my profit, to covet my *neighbour's houſe*, *ox*, *aſs*; neither in relation to my pleaſure, to covet *his wife*, *maid*; neither yet in relation either to profit or pleaſure, to covet *any thing that is his*. Rom. 7.7. 1 Joh. 2.16 Mat 15.19 Jam. 1.15.

Queſt.

What doſt thou chiefly learn by theſe Commandments?

Anſw.

I learn two things to be chiefly and ſummarily enjoined and commanded me, namely, 1. My duty towards God, 2. My duty towards my neighbour: which divide theſe *ten Commandments* into *two Tables*, the *former* conſiſting of the *four firſt*, and the *latter* of the *ſix Laſt* Commandments. Mat. 22. 37 38, 39, 40. Ex. 31. 18. & 32. 15, 16.

Queſt.

What are the particulars of your duty towards God, in the four firſt Commandments enjoined?

Anſw.

Deut 30. 16,20. Mat.22.37 Luk.10.27 The ſumme of all in *general*, is, *to love the Lord my God with all my heart, and with all my ſoul, with all my mind, and with all my ſtrength.* More *particularly*,

1 *Comm.* To believe in him, to fear him, to put my whole truſt in him, to call upon him by fervent and frequent prayers, to give him thanks for his mercies, and daily to praiſe and magnifie his Name.

2 *Comm.* To worſhip him, and that not only with all *inward* devotion of ſoul, but alſo with all *outward* reverence and low proſtration of body.

3 *Comm.* To honour his holy Name and his Word, and whatever hath his holy Name and mark imprinted thereon.

4 *Comm.* To ſerve him truly all the days of my life: and alſo punctually to obſerve thoſe days that are conſecrate to his publick and ſolemn worſhip.

Queſt.

What are the particulars of your duty

duty towards your Neighbour, in the six last Commandments enjoined?

Answ.

The summe of all in *general*, is, to love my neighbour as my self, and to express this love, by doing unto all men as I would they should do unto me. Rom.13.9. Mat.7.12.

More *particularly*,

To love, honour and succour my Father and Mother, to honour and obey the King and his Ministers *of Justice*: to submit my self to all my Governors, Teachers, Spiritual Pastors, and Masters: to order my self lowly and reverently to all my betters, and *affably*, *courteously* and *kindly* to all persons whatsoever. 5 *Comm.*

To hurt no body by word or deed, to bear no malice nor hatred in my heart. 6 *Comm.*

To keep my body in temperance, soberness and chastity. 7 *Comm.*

To be true and just in all my dealings, and to keep my hands from picking and stealing. 8 *Comm.*

To avoid all evil-speaking, lying and slandering. 9 *Comm.*

Not to covet or desire other mens goods, but to learn and labour truly 10 *Comm.*

to get my own living, and to do my duty in that state of life whereunto it shall please God to call me.

LOrd, have mercy upon me, and write all these thy Laws in my heart. I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus *Christ our Lord. Amen.*

CHAP. III.

Of the Lord's Prayer.

Quest.

DOst thou think that thou art able to do all these things of thy self, to walk in the Commandments of God, and to serve him?

Answ.

Isa. 26. 12. Joh. 15. 5. Phil. 2. 13. & 4. 13. Psal. 105. 4 Mat. 7. 7, 11. Luke 11. 9, 10, 11, 12.

I do most humbly confess that without Gods special grace I cannot observe to do the least of God's Commandments, and *I must therefore* learn at all times to call upon God by diligent prayer for the assistance of his divine grace.

Quest.

Queſt.

After what manner are you to pray unto God?

Anſw.

After the ſame manner that *Chriſt* in his *holy Goſpel* hath taught me, ſaying, Our Father which art in heaven, &c.

Queſt.

Of how many parts doth this prayer conſiſt?

Anſw.

Of three parts: 1. the *Preface*, 2. the *Petitions*, 3. the *Doxology*, or concluſion.

Queſt.

Rehearſe the parts diſtinctly.

Anſw.

1. The *Preface* in theſe words, Our Father which art in Heaven.

2. The *Petitions* are ſix in number. The three firſt concern the glory and ſervice of God: *viz.* 1. Hallowed be thy Name. 2. Thy kingdom come. 3. Thy will be done in earth as it is in heaven. The three laſt concern *our own* wants and engagements: *viz.* 4. Give us this day our daily bread. 5. Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. 6. Lead us not into temptation, but deliver us from evil. 3. The

3. The *Doxologie* or Conclusion in these words, For thine is the kingdom, the power and the glory, for ever and ever, Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

Preface. I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives *willingly*, because a *father*, and *plentifully* because *in heaven*, that he would be pleased to send bt grace unto me and unto all people.

1 Petition. 1. That we may worship him as we ought to do: that his ever-blessed *Name* may be *sanctified* by me & by all *men* upon whom his *holy Name* is *called*.

2 Petition. 2. That we may serve him as becomes the *faithful subjects* of his Kingdom, submitting unto, and walking after his most *holy Laws*.

3 Petition. 3. That we may obey, and do his will both *readily*, *sincerely* and *constantly* here upon earth, as it is done by the blessed *Angels* and *Saints* in heaven.

4 Petition. And I do farther pray unto him, that as our *necessities* are renewed every day, so he would be *pleased* to send us

day

day by day all things that be needful both for our ſouls and bodies.

That he would be merciful unto us, and forgive us our ſins through *Jeſus Chriſt*, reſolving for his ſake, and according to his command, to forgive all others in what they do or ſhall offend and treſpaſs againſt me. *5 Petition.*

That he would ſave and defend us from all dangers ghoſtly and bodily; preſerving us from the evil of *ſin* by his *Grace*, and delivering us from the evil of *puniſhment* by his *Mercy*: and more particularly, that he would deliver us from all the temptations of that grand enemy of our ſouls, the *Devil*; that ſo we may be delivered from the wrath of God, and from *everlaſting death* and *damnation* hereafter. *6 Petition.*

And this I truſt he will do of his great mercy and goodneſs, being *infinite* in both, as he is in *glory*, *power* and *dominion*: His *Kingdom* is over all, his *Power* is infinite, and his *Glory* is above the *heavens*, and this from everlaſting to everlaſting. And it is the hearty deſire of my ſoul that it ſhould be ſo; and therefore I ſay, Amen, that is, So be it. *Concluſion.*

Queſt.

Quest.

Must you always make use of this form when you pray unto God?

Answ.

This is always to be annexed to my prayers, either before or after: for it is both the *Pattern* according to which I
Mat.6.9, &c. am to pray, *Mat.*6. 9. and the *form* also I am to use when I pray: commanded
Luke 11.3. *Luke* 11. 3.

O *Holy* Jesu, *who hast taught me to pray unto God aright, give me the heart with all religious carefulness & devotion of soul to observe thy directions and commands herein, and daily to pour forth my soul unto God in that divine & heavenly inspired prayer which thou hast taught me. And let my prayer be ever acceptable unto God, through thy blessed mediation & intercession for me, who art my only Advocate and Mediator, blessed for ever. Amen.*

CHAP. IV.

Of the Sacrament.

Quest.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Answ.

Answ.

The use of *Sacraments.*

Quest.

How many Sacraments hath Christ ordained in his Church?

Answ.

Two only, as generally necessary to salvation: there are other external representations of God's mercies, and rites of conveying the same; but there are only two *commanded* as absolutely necessary to salvation: that is to say, 1. Baptism, 2. and the Supper of the Lord. By *Baptism* we are admitted members of Christ's Church: by the *Lords Supper* we are confirmed, and grow up to be *perfect men* in *Christ*: therefore *Children* are admitted to the Sacrament of *Baptism*, but not to the *Lord's Supper* till they be grown up to ripeness of years.

* Exod.31. 13,15. Ephes.5. 31,32. Act.13.3. Mat.28.19 & 26.26, 27,28. Rom.6.3. Gal.3.27. Col.2.7. Joh.6.53, 54,55,56.

Quest.

What meanest thou by this word Sacrament?

Answ.

I mean an outward and visible sign of an inward and spiritual grace given and ordained by Christ himself, as a means whereby we may receive the

the same, and a pledge to assure us thereof. Or thus:

Because the graces and mercies of *God* in *Christ* are inward and invisible, therefore *Christ* complying with the
1 Pet. 3. 21. *weakness* of our *souls*, which understand
1 Cor. 11. 26. not but by *bodily organs*, hath ordained in his *Church* certain *Rites* called *Sacraments*, which are not only *visible* and apparent *signs* of his *invisible* and *hidden Graces*, but also the *means* whereby we are made partakers of his *Graces* and *pledges* to assure us of them.

Quest.

How many parts be there in a Sacrament.

Answ.

Two: 1. The outward visible sign, or thing *signifying*; 2. the inward invisible Grace, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

That which we see with our eyes in
Act. 10. 47. Baptism is Water, wherein the person baptized is dipped or sprinkled with it: And the form of words to be
Mat. 28. 19 used when the *person* is so *washed*, is, In the

the Name of the Father, of the Son, and of the Holy Ghost.

Quest.

What is the inward or spiritual Grace thereby represented?

Answ.

The washing of the soul from sin, and sanctification to the sacred service of God: which is called in holy Scripture, A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12. 1 Cor. 6. 11 Eph 5. 26. Act. 22. 16 Rom. 6. 3, 4. Phil 3. 10. 1 Joh 3. 14. John 3. 5. Psal. 51. 5. Eph. 2. 3.

Quest.

What is required of persons to be baptized? John 1. 12.

Answ.

Two things: 1. **Repentance** whereby they forsake sin, and consequently the service of the *world*, the *flesh* and the *Devil*, tempting unto sin. 2. **Faith**, whereby they stedfastly believe the promises of God made to them in that Sacrament. Acts 2. 30. Acts 2. 35, 36, 37.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent?

Answ.

Anſw.

Mar.10.4. They have *Faith* and *Repentance* in the *poſſibility*, though not in the *actual exerciſe* thereof; in the *ſeed*, though not in the *fruit*: and they do perform theſe duties, though not by themſelves, yet by their Sureties, who promiſe and vow both Faith and Repentance in their names; which when they come to age, themſelves are bound to per-
2 Pet.2.20 form; * otherwiſe they forfeit the benefits of their Baptiſm.

Queſt.

Why was the Sacrament of the Lords Supper ordained?

Anſw.

For two reaſons chiefly: 1. For a *Sign*. 2. For a *Seal*. 1. For a Sign: to
Luk 22.19 ſignifie and repreſent unto us the ſacrifice of Chriſts death for the ſins of the world, whereof we ought to have the continual remembrance. 2. For a Seal to convey, or pledge to aſſure us of the
Joh.6.54, 55,56. great benefits we receive by the death of *Chriſt*.

Queſt.

Since in every Sacrament you ſay there are two parts, the outward ſign and the inward grace: what is the outward

ward part or sign of the Lords Supper.

Answ.

The outward elements in this *Sacrament* are Bread and Wine, which the Lord hath commanded to be *administred* and received; saying, *Take, eat, drink ye all of this, do this in remembrance of me.* 2 Cor. 11. 23. Luke 22. 19.

Quest.

What is the inward part or thing signified by the Sacramental Bread and Wine?

Answ.

The body of Christ broken upon the Cross, by the *Bread*; and his *Blood* poured out, by the *Wine:* and as the *Bread* and *Wine* are truly taken and received corporally; so verily and indeed is the body and blood of Christ taken and received spiritually of every true *faithful* soul in the Lord's Supper, if rightly administred. Joh 6.51. Joh. 6.56, 63. 1 Cor. 10. 16.

Quest.

What are the benefits whereof we are made partakers by the right receiving of the Lord's Supper?

Answ.

Our souls are thereby strengthned

Mat.11.28 Rom.8.32. Phil.4.13. Ephes.1.7, 8. 1 Pet.2.3 Eph.5.30. John 9. 55,56. Psal.104. 15.

with divine grace, and refreshed with the sense of God's mercy by the virtue of Christ's body and blood spiritually received, even as our bodies are strengthned and refreshed in the use of common and material *bread and wine*.

Quest.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Answ.

1 Cor.11. 28. 2 Cor.6.14 Psal.24.4. & 26.6. 2 Cor.7.1. Heb.6.4,5 6. 1 Joh.3.15 16. & 6.25 & 7.38. Jam.2.14, 17,20,24, 26. 1 Cor. 11.24,25. 2 Pet.1.15. Psal.23.2, 3. Mat. 5, 23,24 1 Tim.6.18 Heb.13.16

To examine themselves: 1. Whether they repent them truly of their former sins, stedfastly purposing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Christ: now the *life* of *faith* is *obedience* or *good works*; for *faith without works* is dead. 3. That they have a thankful and devout remembrance of Christs death. 4. That they be in charity with all men: which charity is exercised in *giving* and *forgiving*. 1. *Giving* unto *others* what their necessities require and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

Mat. 6. 14, 15. Eph. 4 32. Col. 3. 13.

O Holy

O *Holy* Jeſus, *who haſt vouchſafed not only to redeem me unto God in thy blood, but alſo to ordain Sacraments whereby I may not only be ingraffed into thee, but alſo nouriſhed by thy moſt precious body and blood; O fill my heart with true thankfulneſs unto thee for ſuch unſpeakable mercies; and grant that in the Wiſe and Pious uſe thereof I may grow up into thee in all grace and godlineſs, to the hopes of a full and immediate enjoyment of thee face to face in Glory, Bleſſed* Jeſus, *Saviour and Redeemer. Amen.*

Objections againſt the Catechiſm Anſwered

PREFACE.

THere is an Old Saying, *Where God hath his Church, the Devil hath his Chappel*, where God by the Miniſtry of his Church doth plant his holy and true Religion, there the Devil endeavours by the Miniſtry of Hereticks and Schiſmaticks to introduce falſe and oppoſite notions and ways in Doctrine and Worſhip: Inſomuch that there is no one Article of the Chriſtian Faith, but hath in ſome ages of the Church been undermined by heretical poſitions.

We muſt not therefore think it ſtrange, though the whole frame of Religion, ſo happily eſtabliſhed in this Church, be in all the parts thereof depraved by factious and malicious ſpirits; and that partly to ſet up themſelves, in the advance of their own private gifts and endowments, and partly to palliate their defection from the Church, and their ſinful practices in fomenting the diſobedience of others.

Amongſt the reſt, this *Catechiſm* of the Church hath not eſcaped the traducing tongues and pens of ſuch malignants, who have filled

led the ears and poisoned the hearts of many with secret suggestions, as if this first milk of our Holy Mother's breasts were neither sincere nor nourishing, but both weak, defective and sottish, as also impure and tainted: whereas the defects and faults imputed are not in the nourishment, but in the palate, not in the particulars objected, but in the misapprehensions or disaffections of the objectors.

Object. 1. And first, it is objected against this *Catechism* in general, *That it is defective and wanting in the Explication of many necessary Points of* Faith, Justification, Sanctification, *&c.* Election *and* Reprobation.

Answ. Those Doctrines the neglect whereof is objected are not altogether omitted, but are briefly (according to the nature of a Catechism) expressed: And, to speak truly, it is not the Omission, but the plain, short and Orthodox expression of them, that is the ground of the Exception. And farther, where any thing is either more obscurely or more briefly expressed, it is the design of the foregoing Paraphrase more fully to explain it.

Object. 2. It is secondly objected against the two first Questions in the *Catechism*, viz,

viz. *That they are trivial, light and impertinent to ask*, What is your Name? *and*, Who gave you that Name? *Whereas the* Catechiſt *both commonly knows the name of the* Catechumenos, *and the perſons that impoſed it alſo.*

Anſwer. As to the firſt Queſtion, the *name* of the Catechiſed Perſon is demanded, to put him in mind of that *Holy Chriſtian Religion*, which 1. together with his *Name* he received; and 2. under his *Name* promiſed ſolemnly to maintain, and cleave unto; called therefore his *Chriſtian Name:* ſo that this firſt Queſtion is as pertinent and ſeaſonable to make entrance into the Principles of Religion, as if it ſhould be askt, *What Religion do you profeſs?* wherewith other *Catechiſms* begin, without any objection made againſt them.

As to the ſecond Queſtion, the perſons that *gave him this Name* are demanded, to bring into his knowledge *when*, *by whoſe means*, and *after what manner* he became Profeſſor of that *Chriſtian* Religion whereof his Name is the badge and cognizance: which is moſt agreeable to the practice of the Primitive Church; for, ſaith *Tertullian*, one of the moſt antient Fathers of the Church, preſcribing

Ter. Præſc. adv. Hæret.

bing against Heretick, *We admit none to be entitled to the Scriptures, except he can first shew us of whom and by whom, at what time and after what manner he was admitted into the Ark of Christs Church, and whether he stedfastly hold and maintain those general Principles wherein all Christians do, and ever did agree, (viz.* the Creed, the ten Commandments, the Lord's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechism) *otherwise we prescribe against them as strangers who have no right to the Communion of Christ's Church, nor title to his Holy Word.*

Object. 3. Against that Expression in answer to the second Question, *An inheritor of the Kingdom of Heaven*, it is objected that the party baptized, though regenerate, it not thereby actually an inheritor, but an heir only, of the Kingdom of Heaven.

Answer. The Baptized Infant being Regenerate, is both actually an inheritor of the Kingdom of Heaven, that is, a member of the Kingdom of Grace in this life, as also an heir of the Kingdom of Heaven, that is, of the Kingdom of Glory in the life to come; so that the one word is equally as proper as the other.

Object. 4. The next and grand objection is

againſt the *uſe* and *name* of *Godfathers* and *Godmothers*, viz. *That the uſe is unwarrantable, and the name profane, as being a breach of the third Commandment.*

Anſwer. For the uſe of *Godfathers*, &c. 1. 'Tis enough to ſatisfie any modeſt, humble, good Chriſtian, that ſuch is the cuſtom, and hath been conſtantly the practice of the Univerſal Church, againſt which no obedient ſon of the Church can, without the guilt of Schiſm, preſume to diſpute and argue, ſince Church-cuſtoms are of ſufficient authority with S. *Paul*, 1 *Cor.* 11. 16.

Neither 2. is this the cuſtom of the Roman Church only, (which is the cauſe of this and all other cavils againſt our Church) nor is it only the cuſtom of the Church of Chriſt under the Goſpel, but alſo of the Church of God under the Law. For when any of the Children of God's People were to be received into the Covenant by Circumciſion, (whereunto Baptiſm now anſwereth) the Infant was preſented and held forth to be circumciſed of the Prieſt, not by the father, but by ſome choice friend on purpoſe elected to that ſacred office: which is not only affirmed by ſuch as deliver unto us the Hebrew cuſtoms, but the uſe of ſuch Godfathers is alſo expreſſed

Leo Modena Godwins Ant.

expressed, *Isa.* 8. 2, 3. upon which Text *Junius* himself observes the use of Godfathers to be derived to us Christians from the like custom amongst the *Jews*, the which is also intimated *Luke* 1. from verse 57, to 60.

Jun. in Isa. 8. 2.

3. We must either deny Children to be admitted into the *Covenant* of *Grace* by Baptism, (contrary to our Saviours *command**, and to Apostolical *Tradition*[a],) or else we must necessarily grant them the benefits of such Christian friends as shall bring them unto Baptism, and therein both answer and undertake in their stead, who, by reason of their tender years, can neither answer nor ingage for themselves. This even in *Civil affairs* is allowed sufficient, that Infants shall act by their Proxies and Guardians: and it is deemed just and reasonable, when any person cannot make payment of a debt which is for the present due, that the *Creditor* be satisfied by sufficient *Bondsmen*, who ingage with him that he shall pay the debt at such a time when he shall be able: and undoubtedly God is no less merciful to sufficient debtors than hard hearted men.

* Mat 28. 19. Mar. 10. 14.

[a] *Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda, nisi Apostolica esset traditio.* Aug. l. de Gen. ad lit. c. 23.

But

Object. 5. But it is here farther objected, *That this duty more properly belongs to* Parents, *to anſwer and ingage for their children, than to* ſtrangers, *who perhaps, by reaſon of diſtance, or for want of opportunity, cannot perform this Obligation.*

Anſw. 1. But 1. Parents ſtand obliged already, both by the Laws of *God* and *Nature*, to teach their Children thoſe Chriſtian duties whereunto they are bound in Baptiſm, and need not any new Obligation hereunto upon the Baptiſm of their Children.

Neither 2. is the engagement of the *Parents* only ſufficient to be taken in ſo weighty a matter: becauſe,

1. 'Tis from the Parents that the Children do derive that *Original Pollution* from which they are to be waſhed in the ſacred waters of Baptiſm; in reſpect whereof Parents in former times have not been admitted ſo much as to be preſent at the Baptiſm of their Children. And many perſons yet living can remember this cuſtom, that the Father, when he came with his Child and friends to the Church, ſtood without at the Church-door whilſt his Child was carried into the Church by his friends to be baptized.

2. The *Parents* alſo may die before their Children come to years of underſtanding that

that ſolemn promiſe made in their names.

3. *Parents* alſo may be ignorant or negligent in performing thoſe duties they owe towards their children in their behalf: or,

4. They may be ſeduced into *Hereſie* or *Schiſm*; whereof there was never more danger, and conſequently never more need of Sureties to be taken in this reſpect: which diſcovers unto us the *Serpentine Subtilty* of that unclean Spirit of *Errour* and *Diviſion*, and the *Peſtilential* practices of his Inſtruments, *Heretick*s and *Schiſmatick*s who are now moſt buſie in undermining this prudent way of the Church, when there is the greateſt neceſſity of obſerving the ſame.

Anſw. 2. 3. Theſe *Godfathers* cannot be looked on as ſtrangers, as long as they are members of the ſame Church: and if they perform not the Obligation, yet the Church it ſelf takes care to ſupply this want by *Catechizing* all that are baptized, and inſtructing them in the *vow* of *Baptiſm*, and ſo fitting them for *Confirmation*, in which they take the ſame vow in their own name, which in *Baptiſm* others took in their ſtead.

Laſtly, by the means of this pious and prudent cuſtom of Chriſt's Church, a *Spiritual Kindred* among Chriſtian Neigbours

is

is contracted, and *Charity*, which is the *life of Christianity*, is maintained and increased.

Answ. 3. As for the name of *Godfathers* and *Godmothers*, it cannot be any vain, light or trivial use of the most Holy Name of *God:* since this name is both used in matters of so high concernment, and the use thereof also is significant and proper; more proper than that of *Witnesses* or *Sureties*, if we consider either 1. *The Office* of these persons whom we rightly call *Godfathers*, which is, first, to offer up unto *God* the party baptized, and to devote him to his service. Secondly, to confess and profess unto *God* Faith, Repentance and Obedience in their Names. And thirdly, to become bound unto *God* for their performance hereof when they come to years.

Or, 2. if we consider the benefit they recieve by Baptism, which is, therein to be made the *Children of God:* in which respect chiefly their Sureties are called *Godfathers.*

Object. 6. Whereas it is said in the Catechism, *I believe in God the Son, who hath redeemed me and all mankind:* it is objected, *That this doctrine is erroneous, because Christ died only for his Elect and Chosen.*

Answer.

Answer. But rather this assertion of the Objectors is erroneous, there being nothing more clear in Holy Scriptures than this, that *Christ died for all men*; and this not only *sufficiently* for all, but *intentionally* for all, though not *effectually* for all; because the greater part of mankind through the wickedness of their own wills do frustrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the conditions on which these offers are tendred: nor can any thing be more plainly and clearly expressed than is this doctrine in holy Scripture, That it is neither God's intention nor desire, *That any should perish, but that all should come to repentance*, 2 *Pet.* 3. 9. and that in order hereunto he sent his Son into the world, *that whosoever believeth in him might not perish, but have everlasting life*, *Joh.* 3. 15, 16. who is therefore termed the *Saviour of the world*, *Joh.* 4. 42. and *the Saviour of all men*, 1 *Tim.* 4. 10. and *the true light that lighteth every man coming into the world*, *Joh.* 1. 9. And the end of his coming is expressed to be *that the world through him might believe*, *John* 1. 7. *and that the world through him might be saved*; *John* 3. 17.

John 3. 16. Heb. 2. 9. 1 Tim. 4. 10. 1 John 2. 2.

Ezek. 18. 23, 32. 2 Sam. 14. & 33. 11, 14. 2 Pet. 3. 9. Rom. 1. 4, 5.

And

And that the *World* in these places might not be mistaken for *the world of the Elect* only, the Apostle saith plainly, *that Christ is the Saviour of all men*, but especially of them that *believe*, 1 *Tim.* 4. 10. The Saviour of all men, *sufficiently* and *intentionally:* and of them that believe, *sufficiently* and *effectually*.

To the same purpose, but more undeniably yet, 1 *John* 2. 2. *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world:* The Apostle foreseeing and confuting that opinion of *Christ dying for the Elect only*, with a [*not only, but also*;] the which also is flatly contradicted, *Heb.* 2. 9. —*That he might taste death for every man.*

Upon these and many more evident Texts of Sacred Writ, we are taught by our Church rightly *to believe in God the Son, who hath redeemed us and all mankind.*

Object. 6. In the setting down our duty towards God, as the full meaning of the first Table of the Law, there is nothing mentioned touching the observation of the Sabbath-day in the fourth Commandment enjoined.

Answ. The spiritual meaning of this Law is expressed, which is, *to serve God truly all*

the

the days of our life, which is that true Chriſtian Sabbath, whereof the Jewiſh Sabbath was a Type *. And although the obſervation of the Lord's day, and other days devoted to the ſervice of God, be a duty generally enjoined in the fourth Commandment; yet more eſpecially it belongs to the fifth Commandment, as being a *ſpecies* of that honour and obedience which we owe to our Spiritual Mother *the Church*.

* Col. 2. 16, 17.

Object. 7. Whereas it is affirmed in the Catechiſm, *That Children to be baptized do Believe and Repent by their* Sureties, *who promiſe and vow in their* Names, *&c.* it is objected, *That no perſon can Believe or Repent by a Proxie, neither can either Children or Elder perſons be made partakers of the Benefits of Baptiſm by the Faith of others, but every one becomes accepted and beloved of God by his own, and not by another mans Faith and Repentance.*

Anſwer. It is no ſtrange or new opinion this, that one perſon may be made partaker of the benefits of Chriſt by the faith of others: whereof the example of the Centurions ſervant, who was healed by the virtue of his Maſters Faith, *Mat.* 8. 10, 13. of the palſie-man healed by the faith of his friends, *Mat.* 9. 2. and of the daughter of the *Canaanitiſh* woman healed by the

the faith of her mother, *Mat* 15. 28. are ſufficient and evident teſtimonies. We read alſo of *Jairus*'s daughter raiſed from the dead by the faith of her Parents, *Luk.* 8. 50. and of *Lazarus* raiſed upon the faith of his Sister *Martha*, *John* 11. 26, 27, &c. And being by Baptiſm ſpiritually raiſed up from the dead, it may very well be believed to be done by the vertue of the faith of others.

Rom. 6. 4. Col. 2 12.

I ſhall conclude with the ſaying of an ancient Divine upon this ſubject: *It is but meet and fit that Children, who are polluted with Original ſin by traduction from the loins of their Carnal Parents, ſhould be regenerate and healed in Baptiſm by the faith of their Spiritual Parents, or* God-fathers.

Certe dignum eſt ut qui peccato carnalium Parentum polluuntur, fide ſpiritualium Parentum ſalventur. Haim in Hom. in die Aſcenſi.

To

To the Reader.

BEing desired in the second Edition of the Catechism to add thereunto a Morning and Evening Pryer, I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful and more effectual than two longer Prayers only.

Because 1. *after this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.*

2. *'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed,* Mat. 6. 9.

3. *Because that Devotion, which is the very life of Prayer is sooner damped and deaded in the use of one long uninterrupted Prayer, than of many shorter Prayers: the ending of one Prayer and beginning of another adding new heat of zeal and devotion to the soul.*

4. *Because young persons, and servants, and all that be under authority and commands of Superiours, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently and perfunctorily run over: whereas in such cases some of these shorter Prayers may be omitted, and the more necessary and pertinent ones only used.*

Prayers for Morning and Evening, and for the King.

Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

I.

BLeſſed be the holy and undivided Trinity now and for evermore, and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brought me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my days. I laid me down and ſlept, and roſe up again; for thou, Lord, ſuſtainedſt me, and madeſt me dwell in ſafety. I waked, and behold, and lo my ſleep was ſweet unto me: bleſſed be thy Holy Name therefore, and bleſſed be that infinite mercy of thine, whereby I live and move and have my being, and do enjoy all things neceſſary to maintain this my life and being, through *Jeſus* Chriſt our Lord. *Amen.*

II.

I Confeſs, O Lord, that I am leſs than the leaſt of all thy mercies; that I am unworthy to

to lift up mine eyes to heaven, which is the throne of thy Purity, or to tread upon the earth which is the footſtool of thy Majeſty: for I have ſinned againſt Heaven and before thee———Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies do away mine offences. Turn thy face away from my ſins, and blot out all my miſdoings, for his ſake whom thou haſt given a ſacrifice for the ſins of the world, *Jeſus* Chriſt our Lord. *Amen.*

Here confeſs the ſins of the night paſt.

III.

AND here, O Lord, I proſtrate my ſelf at the footſtool of thy divine Majeſty, I humble my ſelf under thy moſt mighty hand: I repent me exceedingly of all my daily backſlidings from thee; and do again renew that vow and promiſe made in my Baptiſm, forſaking the ſervice of the World, the Devil, and the Fleſh. I offer and preſent unto thee and to thy ſervice my ſelf, my ſoul and my body, my thoughts and deſires, my words and actions, to be this day and every day guided and ordered by thee; humbly beſeeching thee to look mercifully upon my infirmities, to turn away from me all thoſe evils of puniſhment which I by my manifold evils of ſin have righteouſly deſerved: And remembring whereof I am made, how

frail I am, and how prevalent are my ghoſtly enemies; I moſt humbly beſeech thee to ſtrengthen me againſt all the crafts and aſſaults of the Devil, the World and the Fleſh, that they never prevail againſt me, either to draw away my heart from thee, or my actions from the Rule of thy moſt Holy Laws; but that I may, according to my promiſe and bounden duty, keep thy holy Will and Commandments, and walk in the ſame all the days of my life, through *Jeſus* Chriſt our Lord. *Amen.*

IV.

O Holy *Jeſus*, Son of righteouſneſs, who deſcendedſt from the fountain of eternal purity and ſplendour to enlighten us who ſate in darkneſs and in the ſhadow of death, cauſe the bright beams of thy ſacred and ſaving light to ſhine into my darkned heart, diſpel and diſſipate thence all thoſe clouds of ignorance, ſinfulneſs and errour, which too much infeſt and infect the ſame. Make me a Child of the light and the day; not of the night and of darkneſs. Let the light of thy truth direct me, and the light of thy grace ſupport me, in thoſe ſacred paths that lead to light and life everlaſting, bleſſed Saviour and Redeemer *Jeſu*. *Amen.*

V.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought me

me to the beginning of this day, defend me in the same by thy most mighty power, and grant that this day I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by thy governance to do always that which is righteous in thy sight, through *Jesus* Christ our Lord. *Amen.*

VI.

PReserve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my days consume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my self, useful and beneficial to others, well-pleasing and acceptable unto thee; that when my body shall lie down in the bed of darkness, my soul may pass into the regions of eternal light, through *Jesus* Christ our Lord. *Amen.*

VII.

PRevent me, O Lord, in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy may obtain everlasting life, through *Jesus* Christ our Lord. *Amen.*

In whose most holy Name and words, I beseech thee to hear me with all thy faithful people, saying, Our Father which art in heaven, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God, the Father of our Lord *Jesus* Christ, who haſt commanded me to honour my father and mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all reſpects obedient and dutiful to my Parents. And bleſs them, O Lord, I beſeech thee, with the bleſſings both of the right hand & of the left; preſerve them in the unity of the true Faith, and in all holy converſation agreeable thereunto, that they may find thee propitious and merciful unto them, loving as a father, tender as a mother, in the bowels of thine own dear Son *Jeſus* Chriſt our Lord. *Amen.*

II.

Of Scholars for their Schoolmaſter or Tutor.

ALmighty God, the fountain of all wiſdom, grant unto thy ſervant whom thou haſt ordained my Guide and Teacher a ſound judgment and right underſtanding in all things; make him faithful and diligent in the diſcharge of his Function, and ſo order all his Inſtructions and Directions, that I may be thereby enlightned with the knowledge of the truth, di-

rected

rected in the ways of thy Laws, and in the works of thy Commandments here, unto the hopes of eternal glory hereafter, through *Jesus* Christ our Lord. *Amen.*

III.

Of Servants, for obedience and success in their Masters business.

O Lord our Governour, who by thy excellent wisdom hast disposed all things and all persons into several orders and degrees, some to command and some to obey; grant me thy servant grace to be humble, faithful and obedient to such as have the rule and command over me, serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart as becometh the servant of Christ. And prosper thou, O Lord, all the works of my hands, yea prosper thou my handy work; and grant that neither through any ignorance, negligence or unfaithfulness of mine, my Master may in any thing suffer loss or be damnified; but that all my undertakings may succeed to thy glory, my Master's benefit, and the peace and comfort of my own soul, through *Jesus* Christ our Lord. *Amen.*

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preserver of all mankind, who hast called me into the

holy ſtate of Matrimony, bleſs me therein I beſeech thee with the grace of a pure love, loyalty, obedience and complacency to my husband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue, thy ſervant, a faithful member of thy Church, which is the Spouſe of thy Son; a comfort and ſupport both to me his wife, and all his children, through *Jeſus* Chriſt our Lord. *Amen.*

V.

Of a Husband for his Wife.

O Holy *Jeſus*, who haſt eſpouſed to thy ſelf a Church without ſpot or ſtain, bleſs thy handmaid my wife, and endue her with the graces of meekneſs, chaſtity, innocence, obedience, and all ſuch ſpiritual ornaments as may render her amiable in my ſight: make her wiſe as *Rebecca*, loving as *Rachel*, holy as *Heſter*, faithful and obedient as *Sarah*, and in all quietneſs, ſobriety and peace to be a follower of holy and godly Matrons, that ſhe may in the end inherit thy everlaſting Kingdom, through *Jeſus* Chriſt our Lord. *Amen.*

VI.

For every perſon engaged to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift, I beſeech thee for

for all my friends and relations whom thou haſt made any way inſtrumental for my good and benefit, that it might pleaſe thee to reward them ſeven-fold into their boſom, to cauſe the light of thy countenance to thine upon them: turn thy face away from their ſins and miſdeeds, and forget not the good they have done either to me or to any others for my ſake, but let it be remembred to their praiſe and everlaſting joy, through *Jeſus* Chriſt our Lord. *Amen.*

Evening Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt.

I.

BLeſſing, and honour, and glory, and power be unto him that ſitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created. Bleſſed be thy holy Name for my Creation, Redemption, Illumination & Sanctification, Protection & Preſervation, maintenance and nouriſhment: more particularly, that thou haſt preſerved me from all perils and dangers of the day

day paſt, wherein many thouſands perhaps better than I am have been cut off, and ſent to bewail their ſins in the bitter ſorrows of a ſad eternity. And 'tis of thy great mercies that I alſo am not conſumed, even becauſe thy compaſſions fail not. Bleſſed be thy Holy Name from this time forth and for evermore. *Amen.*

II.

But I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praiſe ſhould come within my poluted lips; for I am a man of defiled lips, of an uncircumciſed heart, of unmortified affections, guilty of many irregular and extravagant actions: and more particularly I have ſinned againſt thee this day— Enter not into judgment with thy ſervant, O Lord, for in thy ſight no fleſh living is righteous. Bleſſed Lamb of God that takeſt away the ſins of the world, take away mine alſo who am a notorious offender. Bleſſed Lamb of God that takeſt away the ſins of the world, have mercy upon me; ſpeak peace to my poor ſoul, and ſay unto me, I am thy ſalvation: and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, living ſoberly, righteouſly and godly in this preſent world, to the Glory of thy Holy Name. *Amen.*

Here confeſs the ſins in particular of the day paſt.

O God

III.

O God from whom all holy desires, all good counsels, and all just works do proceed, give unto me thy servant that peace which the world cannot give, & grant that both my heart may be alway set to obey thy commandments, and also that by thee I being defended from all my enemies ghostly and bodily, may pass my time in rest and quietness, through the merits of *Jesus* Christ my Saviour. *Amen.*

IV.

Lighten my darkness I beseech thee, O Lord, and defend me from all perils and dangers of this night, for the love of thy only Son our Saviour *Jesus* Christ. *Amen.*

V.

PReserve me this night from all inward infirmities, outward adversities or accidents that may harm the *body*; from all sinful thoughts desires, words, actions, that may assault and defile the *soul*; from all illusions of the night that may abuse the fancy; from all the spirits and powers of darkness; from thy wrath, and from everlasting death, good Lord, deliver me: and grant me this night such quiet, chast, innocent sleep and repose, that I may rise on the morrow with a pure heart, and a clean body to praise thy blessed Name, and to serve thee with all chearfulness and gladness of soul all the

the days and nights of my life, through *Jesus* Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy Name, &c.

A Prayer for all Men and all Christians, to be used either Morning or Evening, or both.

ALmighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men, I most humbly beseech thee to have mercy upon all Jews, Turks, Infidels and Heretick, calling them all home to the knowledge of thy Grace and Faith in thee; that we may be all one fold under *Jesus* Christ the great Shepherd and Bishop of our souls.

That it may please thee to inspire continually the Universal Church with the spirit of truth, unity and concord, and to grant that all we of these Churches, and Kingdoms, and all others that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may please thee to root out from amongst us all heresies and errors, all schisms and factions, all bitter envyings and divisions, all uncharitableness and licentiousness of opinions and conversation; to rebuke that unclean spirit of contradiction and contention, of pride, stubbornness and disobedience, and whatsoever

is

is contrary to our holy profeſſion, or a ſtain to the bleſſed Name of Chriſt which is called upon us.

That it may pleaſe thee to ſave and defend all Chriſtian Kings, Princes and Governors, to ſupport them againſt all their enemies, forein and domeſtick, and make them all ſupporters and promoters of truth and peace in Chriſtendom.

That it may pleaſe thee more eſpecially to bleſs and preſerve our Gracious Sovereign Lord King *Charles*, Queen *Katherine*, the Duke of *York*, and all the reſt of the Royal Progeny.

That it may pleaſe thee to ſtop the mouths of all falſe Prophets, and of all ſuch as propheſie lies and vain things which profit not, and to plant in all Congregations ſuch Paſtors only as are Orthodox, learned and holy: and for this end to ſupport, direct and proſper the Reverend Fathers of the Church, and to keep up the hedge of Eccleſiaſtical Diſcipline and holy Liturgy amongſt us,

That it may pleaſe thee to give unto all the people of theſe lands wiſe and underſtanding hearts, to diſtinguiſh betwixt light & darkneſs: give them ſubmiſſive and obedient hearts and open ears to the true and faithful Miniſters of thy Word; but to ſhut their ears and harden their hearts againſt all ſeducers and deceivers.

That

That it may pleaſe thee to comfort, ſuccour and relieve all them that be in any want, ſickneſs, ſorrow, pain, trouble, baniſhment or impriſonment, O God make ſpeed to ſave them; O Lord, make haſte to help them, and deliver them out of all their troubles.

That it may pleaſe thee to have pity upon all weak and dying perſons, and in great mercy receive the ſouls which thou haſt redeemed, returning unto thee.

That it may pleaſe thee to forgive all them that have offended, ſlandered, railed and reviled, or any way wronged me in thought, word or deed; and to thoſe that I have any way injur'd or defrauded, give me grace to make ſatisfaction to the utmoſt of my knowledge and ability.

That it may pleaſe thee to inſtruct the ignorant, to correct the refractory, to reduce the erroneous, to ſtrengthen ſuch as do ſtand, to comfort and help the weak hearted, to raiſe up them that fall, and finally to beat down Satan under our feet.

That it may pleaſe thee to ſave and defend all that are near and dear unto me, whether by friendſhip, good turns, conſanguinity & *alliance*; all that remember me in their prayers, or deſire my remembrance of them; all the neighbours of this Parith, and members of this Family, whereof

whereof thou haſt made me a part: knit all our hearts unto thee, that we may fear thy Name, and direct us all in the ways of thy ſervice and of our own ſalvation, through *Jeſus* Chriſt our Lord. *Amen.*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy Grace, bleſſed *Jeſus*, thy Love, O heavenly Father, thy ſweet and comfortable fellowſhip, O holy and bleſſed Spirit, be with us all evermore.

A Prayer for the KING.

GOD, the unspeakable Author of the World, Creator of men, Governour of Empires, and establisher of all Kingdoms, who out of the loins of our Father Abraham didst chuse a King that became the Saviour of all Kings and Nations of the earth, Bless we beseech thee thy faithful servant, and our dread Sovereign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection. Assist him as thou didst assist Moses in the Bush, Joshua in the Battel, Gideon in the Field, and Samuel in the Temple. Let the dew of thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an Helmet of Salvation against the face of his enemies, and a strong Tower of defence in the time of adversity. Let his Reign be prosperous and his days many. Let peace and love and holiness, let justice and truth and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

THE END.